

Beyond Death

by Samael Aun Weor

Chapter 1 - Physical Death

1. What is physical death?

Samael Aun Weor: The cessation of all organic functions, to de cease.

2. What is beyond death?

Samael Aun Weor: Death is something profoundly significant. By discovering what death is in itself, we will know the secret of life. That which continues beyond the sepulcher can be only known by people who have awakened their consciousness. Your consciousness is asleep, and therefore you cannot know what is beyond death. Theories are as many as the sands of the sea, thus each one has his own opinion, but what is important is to experience in a direct manner that which belongs to the mysteries beyond the grave. I can assure you that the souls of the deceased live within the beyond of this great nature.

3. Why does fear towards death exist?

Samael Aun Weor: Fear towards death exists because of ignorance; we always fear what we do not know. Yet, when the consciousness awakens, ignorance disappears; then, fear towards the unknown ceases to exist.

4. We know that after death the physical body disintegrates in the grave, but what happens or where does the soul go?

Samael Aun Weor: The soul of the deceased continues to live within the superior dimensions of nature. This means in fact that the disembodied souls can see the sun, the moon, the stars, the rivers, the valleys, the mountains, just like we, but in a more splendid manner.

5. Is it true that after living a wicked and libertine type of life, if we repent at the moment of death, then our soul can be saved?

Samael Aun Weor: All the doors are closed for the unworthy, except one: the door of repentance. It is clear that if we repent, even if it is at the last moment, then we can be assisted in order to amend our errors.

6. Why do some come like ghosts to this world after physically passing away?

Samael Aun Weor: It is good to know that parallel universes exist within this planet—regions of the fourth dimension and beyond—where the deceased live; such apparently invisible worlds intermingle with ours without confusion.

7. Where does the soul of a human being who takes his own life go?

Samael Aun Weor: Those who commit suicide suffer a great deal after their death, and live here and now yet in the region of dead, and after a certain period of time they return into a new maternal womb and appear again in this valley of tears. Then, when their new body arrives again at the age in which they committed suicide in the past, they die again, but against their will, perhaps at a moment in which they are more captivated by life.

8. Is the spirit the same as the soul?

Samael Aun Weor: The Spirit Is and the Soul is attained. They are therefore different.

9. Do animals and plants have soul?

Samael Aun Weor: Yes, they do. The souls of plants are known in all universal legends with the names of fairies, etc. The souls of animals are innocent creatures. Let us be aware that if we take the last letter, the “L”, from the word animal we then have the word “anima” (soul).

10. Does a superior judgment exist after death, and if it does, who executes it?

Samael Aun Weor: After death, we review the life that we just finished; we relive it in a retrospective manner, by means of the intelligence and the heart. After such a retrospection has concluded, we then must appear before the Courts of God. The Angels of the Law are called amongst the Eastern people the Lords of Karma; they judge us according to our deeds. The outcome of such a judgment could be that we may return again into a new womb in order to appear again immediately in this physical world, or we may enter into a kind of vacation within the worlds of the light and happiness, or finally—regrettably—we could be obligated to enter into the interior of the Earth, within its infradimensions, with all of its pains and displeasures.

11. When a baby dies at the moment of his birth, where does his soul go?

Samael Aun Weor: It is written that the souls of babies enter into Limbo, the region of dead; thereafter they leave Limbo in order to enter into a new womb and thus to reappear again in this world.

12. What is the cause for a baby to die at the moment of his birth?

Samael Aun Weor: It is because of the law of destiny: the parents needed to suffer such a hard lesson, since in their former lives they were cruel to their children, thus through this suffering they improve, they learn about love.

13. Are the funeral masses that are performed after people's death an aid to the soul?

Samael Aun Weor: Any ritual is an aid to the souls of the deceased; it is clear that the prayers from the sorrowful ones give consolation to the souls of the deceased.

Chapter 2 - Beyond the Tomb

1. Why is it that at the moment of death some cry, others sing, and others smile?

Samael Aun Weor: The answer to this question is divided in three parts:

First: It is written that one is born crying and dies crying.

Second: There are cases in which the agonizing one sings when remembering happy moments of the past.

Third: Some smile (although this is not very common), possibly remembering likeable scenes of their existence.

2. Who commands the soul to leave the body so that it can be buried?

Samael Aun Weor: An Angel of Death arrives at the bed of the dying one at the moment in which he exhales his last breath; there are legions of Angels of Death. So, any of these funeral Angels cuts the silver cord or thread of life that connects the soul to the physical body. The dying ones usually see such Angels adopting a spectral appearance. The scythe with which these deities are represented is certainly real—such an instrument of work serves exactly so that such deities can cut the thread of existence.

3. What do the souls of the deceased eat and how do they pay for what they consume?

Samael Aun Weor: Here in Mexico we celebrate The Day of the Dead on November first and second of every year. On such a day people visit the pantheon, place lit candles at the tombs, and place on plates, pots, glasses, etc., the foods and drinks that pleased the deceased ones when they were alive. It is customary for many of those people to later eat the meals left at the tombs; however, whoever has some psychic sensitivity can verify that such food lacks the “vital principle.” The simple people think—and they are right about it—that their dear, deceased ones feed themselves with those meals. Indeed, there is no doubt that the deceased ones eat—not the physical part of that food, but, we would say, the ethereal part of such a food; such a subtle aspect is unknown to

physical sight, but perceivable to clairvoyance. So, let us not forget that ethereal food exists within any physical food, and that this is easily assimilable for the deceased ones.

The deceased ones can also visit a restaurant in the physical world; they salute those who are physically alive, whose subconsciousness will answer such a salutation. Thus, the deceased ones request food, and it is obvious that the internal ego of the owner of the restaurant will unconsciously bring to the table mental forms of plates and foods similar to the ones that are physically consumed in his restaurant; thus the deceased ones—seated in the dining area—will eat of those “subtle meals” made with essence of the mental world, they will pay with “mental currency,” and thereafter they will leave the restaurant. In such conditions it is obvious that the deceased ones continue thinking that they are physically alive. This can be demonstrated by any person who has developed clairvoyance and other faculties of the soul.

4. Where do the deceased ones live?

Samael Aun Weor: For the first few days, the deceased ones live in the house where they passed away, or in the clinic or in hospital where they died; thereafter, since in a retrospective manner they have to review the life that they just finished, it is clear that they will live in those places where they lived before.

5. How do the deceased ones dress?

Samael Aun Weor: They dress as they were accustomed to dress in life; in general, they dress in the same clothes in which they were buried.

6. What type of entertainment do the deceased ones have?

Samael Aun Weor: It is clear that the drunkard will continue to go to the bars, the movie aficionado to the cinemas, the gambler to the casinos, the whore to the whorehouse, and the whoremonger to procure them.

7. What sun illuminates the deceased ones?

Samael Aun Weor: The sun that illuminates the dead is the same one that illuminates the living, with the only difference that the deceased ones see the colors beyond the solar spectrum. The dead see colors that are not perceived by the physical retina of mortal people.

8. Do the deceased ones bathe, and if they do, with what water?

Samael Aun Weor: It is obvious that they bathe with the same waters that bathe the living ones, only that they use the water of the fourth dimension.

9. Why do some people die more rapidly than others?

Samael Aun Weor: It is because there are people who stick too much to the physical world, and is clear that they do not want to go away from it, thus they delay, agonizing for hours and hours.

10. What hope do the deceased ones have?

Samael Aun Weor: This topic about hope varies greatly; it depends on the psychological quality of the dead: namely, the greatest hope of an avaricious one—even after dead, since his consciousness is asleep—is to obtain more wealth; the greatest hope of a womanizer will then be to obtain women who will adore him, that will desire him, that will idolize him; the greatest hope of a deeply religious man will be to enter the indescribable regions of the Light, etc.

11. What does the soul look for after it leaves the body?

Samael Aun Weor: The soul looks for what it longs for, namely, the mother looks for her son and sometimes will make herself visible; the husband looks for his wife, if he indeed adored her; and the one who leaves buried treasures will look for them in the place where he left his wealth, etc.

12. Do the deceased ones have authorities as in the physical world?

Samael Aun Weor: Authorities exist in all the corners of the universe, as much among the living as among the dead. For example, the authorities of the lost souls that live in the abyss will be the demons, whereas the authorities of the ineffable ones will be those that are over them in the scale of their hierarchy. However, since people have their consciousness asleep, it is obvious that they will continue to respect the authorities that exist in the physical world.

13. How do the dead see the world of the living?

Samael Aun Weor: They see the same streets, the same cities, and the people just as if they were physically alive.

14. Why do the deceased ones not realize that they are dead?

Samael Aun Weor: The deceased continue to think that they are alive because they have their consciousness asleep, thus, since they see all things absolutely the same as when they were physically alive, it is clear that they do not suspect that they have died, therefore, it is very difficult to make them understand that they no longer belong to the world of the living.

15. To what do the deceased devote themselves?

Samael Aun Weor: The souls of people who have died—since they do not suspect that they have died—keep themselves occupied in the same ways as when they were physically alive.

16. Can a deceased one transport himself to where he wants, as when he was alive?

Samael Aun Weor: The deceased have total freedom to move in all the extensions of space and to visit all places.

17. With what light do the deceased illuminate themselves?

Samael Aun Weor: The deceased illuminate themselves with the astral light; such light is a fire detached from the nimbus of the sun and fixed to the Earth by the force of gravity and the weight of the atmosphere.

18. Does one feel some pain when dying?

Samael Aun Weor: Death is painful for young people and delectable for the elders. This is similar to a fruit: when it is already ripe it falls by his own weight, but when it is unripe it does not easily fall, thus we can state that it suffers because of its release.

19. When already dead, can the dead recognize their corpse in the coffin?

Samael Aun Weor: They can see it, but they do not recognize it because they have their consciousness asleep, thus they never think that such a corpse is their own physical body, and think that it is the body of another person.

20. If the person realizes that he died, could he re-enter the body before it is buried?

Samael Aun Weor: After the thread of life has been cut, it is no longer possible to re-enter the body; in this case, when the person is conscious that he indeed died, he would be either terribly scared or would be glad; everything depends on the moral condition of the deceased.

21. What relief does the soul receive when the body dies?

Samael Aun Weor: The relief of the deceased is the prayer of those who mourn for them; it is essential to pray for the dead.

22. Does one have his hour, day, and minute fixed for his death?

Samael Aun Weor: Every person who comes to this world receives a capital of vital values; death occurs when such capital is exhausted. It is good for us to clarify that we can save such values and therefore extend our life. Those who do not know how to save their vital values die very soon.

23. Can the deceased take the living to the world of dead?

Samael Aun Weor: We Gnostics learn how to willingly leave the physical body, thus, we can visit the world of the dead; also, on some occasions the deceased can take the souls of their friends; specifically, this happens during dreams, but they must return to the physical world when waking from their normal sleep; this means that the visit to the world of the dead is done during the sleep of the body.

24. Are there airplanes, cars, and trains in the world of the deceased as in the physical world?

Samael Aun Weor: Indeed, all the inventions that exist in the physical world come from the region of dead; in their depth, such devices are mental forms that the deceased can see, hear, touch, and feel.

Chapter 3 - The Law of Return

1. What is understood by return?

Samael Aun Weor: Common and ordinary people understand by return the return to a new womb; this means that we as souls can reincorporate ourselves within a new human organism. It is not irrelevant to state that when we return we are born and continue to exist in the same manner, in the same way lived by us in our present existence.

2. Why is it that we do not remember anything of our previous lives?

Samael Aun Weor: People do not remember their previous lives because their consciousness is asleep; it is clear that if their consciousness were awakened then they would remember their previous lives.

3. Who returns?

Samael Aun Weor: The souls who still have the possibility of salvation can return to a new womb in order to re-attire themselves again with a new physical body; however when the case is lost, when we have become definitively evil, when already any punishment has no purpose for us, then it is clear that we no longer return, we do not return into a new body anymore, and instead we enter into the infernal worlds where only weeping and gnashing of teeth are heard.

4. How can we verify that we returned to this world anew?

Samael Aun Weor: For some people the return to this world after death is another theory, for others a dogma, a cause for laughter, a superstition, or a belief; but for those who remember our past lives, return is a fact; this means that only by remembering our previous existences will we be able to demonstrate the crude reality of the reincorporation or return to this valley of tears;

however, we repeat, to remember our last lives is only possible by the awakening of the consciousness.

5. Why do we come to this world again?

Samael Aun Weor: We return to this world with the purpose of becoming perfect, because unfortunately we are sinners and we need to end with our errors.

6. What returns to the world of human beings?

Samael Aun Weor: What returns to this world is the soul of the deceased.

7. Do animals and plants also return to this world?

Samael Aun Weor: The souls of plants, animals, and stones are the elementals of nature; they also return to this world in continuous manner. For example, if a plant dries up and dies, then the elemental of such a plant is reborn again in a new plant; if an animal dies, the elemental of that creature returns in a new animal organism again, etc.

8. Does predestination exist?

Samael Aun Weor: Each soul is the creator of its own destiny; if one performs good deeds, one then receives good luck, however if one performs evil deeds, then one is reborn in this world in order to suffer and to pay everything; now we can understand why some are born on mattresses filled with white goose feathers and others in disgrace.

9. I would like to remember my past lives, but since I have my consciousness asleep, how can I awaken it?

Samael Aun Weor: Follow the path of the sanctity; that is the way for the awakening of the consciousness. Terminate with all of your errors, repent of all of your evil deeds, become pure in thought, word, and action; I guarantee you that your consciousness will totally awaken when you have reached true sanctity.

10. Why do many of us not believe that we have had previous lives?

Samael Aun Weor: Some people do not believe that they had previous lives simply because they do not remember them, and indeed they do not remember them because their consciousness is totally asleep.

11. Sir, do you remember your previous lives? Is it verifiable to you that reincorporation exists?

Samael Aun Weor: It is clear that if I did not remember my previous lives, I would not dare to defend the doctrine of return with so much passion; fortunately, I remember with entire exactitude all the lives that I have had on the planet Earth.

12. How many times can one return?

Samael Aun Weor: It is written with golden letters in the book of life that one returns to this world 108 times.

13. Why do some souls return as men and others as women?

Samael Aun Weor: Everything depends on the events of life; sometimes we must return in feminine body and others in masculine; this is according to the events of our previous lives.

14. Why do some say that if one treats animals badly one can return as a horse, dog, or cat, etc.?

Samael Aun Weor: The lost souls enter the infernal worlds; there, as it is stated in the sacred scriptures, they suffer the Second Death; it is after such a death that the condemned souls become free of any sin; then they can return to this world. However, they return according to the law of evolution, namely, they evolve, returning as mineral elementals; thereafter they ascend to the plant state, then later the souls reincorporate within animal organisms, and finally reconquer the human state that once they lost. When arriving at these heights, 108 lives are assigned to them again, so that they can become perfect; nevertheless, if they fail again, then the same process is repeated anew.

15. How is it that when one visits certain places one has the sensation of knowing the place so well that one can even give details and signs of the same place?

Samael Aun Weor: That phenomenon happens because in previous lives we were in that place.

16. How many opportunities does one have in order to return as a human being, how many as an animal, how many as a plant, and how many as a mineral?

Samael Aun Weor: The return in human organisms is already properly calculated as 108 times. But the return in plant or animals organisms, or simply as mineral elementals, does not have an exact number.

17. Is it possible to pass from the plant kingdom to the human kingdom or from the animal to the mineral?

Samael Aun Weor: From the plant kingdom one passes into the human kingdom—but through the animal kingdom; this means that we cannot skip a step, because “nature does not make leaps.” If animal elementals degenerate, then they devolve; they go back down to the mineral state but first by

passing—naturally—through the plant state.

18. In what dimension are the elementals from plants and minerals located?

Samael Aun Weor: The elemental creatures of nature live in the fourth dimension.

19. Are we the same human souls from ancient times, those who return, or do some definitively disappear?

Samael Aun Weor: The present humanity is very old; it has been returning to this world for million of years.

20. How long does it take for a human soul—after physically dying—to receive a new body?

Samael Aun Weor: That depends upon the destiny of each one; some are reborn again immediately and others delay a long time in order to return.

21. As to students who have begun to awaken their consciousness: when they die, can they be aware of the return process?

Samael Aun Weor: Whosoever awakens the consciousness does not need to wait for the moment of the death in order to remember their previous lives; they can remember them in life, here and now.

22. Does Gnosis consider unfair the fact that millions of human beings live in the most complete ignorance about their evolution, return, the inner realization of their Being, and the awakening of their consciousness?

Samael Aun Weor: We Gnostics consider unfair the fact that there are not enough instructors, or better said, a great quantity of missionaries to deliver the Gnostic teachings everywhere. Nevertheless, we are not guilty of this, since this humanity is only interested in amusing themselves, obtaining money, giving themselves to pleasures, etc. If people were more comprehensive, they would be more concerned with these studies and would spread them.

23. What is the Second Death and what does it have to do with return?

Samael Aun Weor: The Second Death is the termination of our animal passions in the infernal worlds; this means that through its fulfillment the condemned—the lost ones—arrive at the original purity, and when this happens they leave the infernal abysses, which exist within the interior of the Earth. Then, as we already stated, such souls evolve again from stone to man.

24. When will it be possible for humanity to understand “the why” of returning?

Samael Aun Weor: Humanity will only be able to understand “the why” of returning when they attain the awakening of their consciousness.

25. Why is it that people are born, die, and return again just to repeat the same song?

Samael Aun Weor: Certainly, people—as you stated—are born and die and return again in order to repeat the same song because we are submitted to the Law of Recurrence. In each life, we return in order to repeat everything which we did in the previous life, but we suffer the consequences of the good and bad things we did in the last life; this is a vicious circle, a repetition of dramas, scenes, loves, encounters with the same people, etc.

26. What should we do in order to cease so many repetitions?

Samael Aun Weor: Only by means of sanctification is it possible for us to get rid of the Law of Recurrence.

27. Who send us to take a physical body again?

Samael Aun Weor: The Angels of Destiny send us to this world; they have written down in their books our good and bad actions.

28. If after the death of the physical body, the soul goes to heaven—as it is stated by many religions—why does it not stay there?

Samael Aun Weor: Heaven is a reward and a recompense for our good actions. However, when the recompense is exhausted, it is then clear that we must return to this world.

29. Is it true that hell exists?

Samael Aun Weor: That hell with flames—that pit with ignited coals and devils with forks—is a symbol that corresponds to a tremendous reality; in other worlds, the infernal worlds, the inferior worlds, are regions of bitterness within the interior of the planet Earth; the lost souls live in those infradimensional abysses.

30. If some souls go to hell, what can we do in order to avoid falling into those flames?

Samael Aun Weor: To teach the Gnostic doctrine to all souls is our duty, since it would be unjust—as we already stated in a previous answer—to not preach these teachings in all the regions of the world.

31. Is it true that the souls fall into that pit full of flames and yet are not burned?

Samael Aun Weor: Within the interior of the Earth exists the fire and the water; the failed souls become identified with these elements of nature and suffer. However, the fire cannot burn them nor the water drown them, because the souls are incorporeal, subtle. When seeing this subject-matter about the flames from another angle, I want tell you that such flames symbolize our animal passions.

32. Who saw those flames and became aware that the souls were there?

Samael Aun Weor: Any intelligent person knows that liquid fire exists within the interior of the Earth, since volcanoes show it; so, it is not necessary to be wise in order to see the flames; anyone can see those flames within volcanoes' craters, mixed with lava and flammable gases.

33. What is the Purgatorial region?

Samael Aun Weor: Religions address us about Purgatory, about the Purgatorial region; in fact, there exist inferior and submerged molecular zones located beyond the fourth dimension. In such zones, many souls that aspire to the Light are purified by eliminating their sins.

34. Is it true that by believing in God one can escape hell?

Samael Aun Weor: Many people believe in God and, nevertheless, they do not escape hell; if you want to escape from falling into the region of the darkness, then you need to sanctify yourself.

35. Is it true that by learning by memory the chapters of the Bible one can be free of hell?

Samael Aun Weor: Many people who know the Bible by memory—with periods and commas—abide in hell.

36. Could somebody be saved just by believing what is written in the Bible?

Samael Aun Weor: Faith without works is dead faith; we need living faith, and this is based on good works. It is urgent to live in accordance with the teachings of our Lord Jesus Christ.

37. Is returning an obligation?

Samael Aun Weor: As long as we do not attain perfection, the Angels of Destiny will send us to this world.

38. Is returning favorable in order to pay for our bad deeds?

Samael Aun Weor: All the sufferings that we have in this world are due to the bad actions from our previous lives.

39. Do we always return in the same family?

Samael Aun Weor: The “I” continues in its own seed; this means that we continue in our descendants. In other words, we return to the same family.

40. What is the difference between return and reincarnation?

Samael Aun Weor: The egos “return incessantly” in order to repeat dramas, scenes, events, here and now. The ego returns in order to pay Karma and to satisfy its desires.

The word reincarnation is very demanding. Nobody could reincarnate without previously having eliminated the ego. It would be absurd to confuse reincarnation with return. The humanoids return with their consciousness asleep, whereas Masters like Jesus, Buddha, Krishna, etc., reincarnate by will.

Chapter 4 - The Law of Karma

1. What answer can be given to the profane ones who—when speaking to them about the law of return—allege that they cannot believe in it, since nobody has gone and returned in order to narrate what they have seen?

Samael Aun Weor: Days come and go; the suns return to their point of departure after thousands of years; the years return time and time again; the four stations of spring, summer, autumn, and winter always return: so, there is no need to believe in the law of return since it is so evident, given that everybody is seeing it every day. Thus also the souls return, come again to this world, since “return” is a law that exists in all creation.

2. How can we demonstrate the existence of the law of return?

Samael Aun Weor: By awakening the consciousness we can all demonstrate the law of the eternal return. We Gnostics have systems, methods, in order to awaken the consciousness; thus, the person who is awakened can remember their past lives. Therefore, to those who remember their past lives, the law of the eternal return is a fact.

3. Why there are some people who are well educated, who work and who fight a lot in order to achieve status yet they do not achieve it, yet others with less preparation and without efforts achieve the wished success?

Samael Aun Weor: Everything depends on the law of Karma. This word (Karma) means “action and consequence.” If in past lives we have done much good, then in the present life we triumph with

happiness; but if in recent lives we have done much bad, then we fail in our present life.

4. Why are there families who—no matter how hard they try—do not manage to have friends anywhere, yet for others it is so easy to have friends wherever they go?

Samael Aun Weor: In previous lives we have had many friends and enemies; when returning or coming back to this world, we again encounter those friends and those enemies, then everything is repeated as it happened in the past; nevertheless, there are also some difficult people that do not like to have friends—misanthropists we would call them—these are people who hide themselves, who move away, who separate themselves from society, solitary by nature and by instinct. When such people return to this world, they usually find themselves alone; nobody gets along with them. However, there are other people who in past lives knew how to fulfill their duties with society, with the world, and they even worked on behalf of their fellowmen; thus, it is logical that when they return to this world they are surrounded by those souls who in ancient times or past lives formed their social circle, and therefore they enjoy—as is natural—much affection.

5. What is the cause when some housewives—although they treat their servants very well—never find maids who help them faithfully, while for other housewives all maids are faithful?

Samael Aun Weor: Those housewives who do not find faithful and sincere maids were in previous lives tyrannical and cruel with their servants. Now they do not find maids who can really serve them because in the past they never knew how to serve; thus, this is the consequence.

6. Why there are people who from their birth until their death work without rest as if they were undergoing a sentence, while there are others who live very well without so much work?

Samael Aun Weor: That is because of the Law of Karma. In past lives, people who work excessively and do not progress made others work very much, and exploited their employees in a pitiless manner; thus, now they undergo the consequences by working uselessly, since they do not progress.

7. My son married and his marriage became extremely bad, all the businesses where he worked went bankrupt; he asked for a loan from the bank in order to open a small business and he failed completely. Everything that he undertook failed; he had to divorce his wife because of the many misfortunes that they had. After some time he married again, and that man—for whom only begging for alms remained—now is very well and his success increases every day. What is the cause of this?

Samael Aun Weor: There exist three types of marriage bonds: first, Karmic; second, Dharmic; and third, Cosmic.

The first type consists of pain, misery, hunger, nakedness, disgrace; the second consists of success, happiness, love, economic progress, etc.; and the third is only for the chosen souls, pure, holy: the third brings, as it is natural, inexhaustible happiness.

Therefore, regarding the case that you ask about, we must tell you that amongst these three married states it belongs to the first order (Karmic). There is no doubt that your son and his first wife underwent the unspeakable in order to pay for the bad actions of their previous lives; it is clear that they were also husband and wife in past lives, and that they did much bad; they did not know how to live, therefore the outcome was pain. The new marriage of your son is benign from the economic point of view; we can qualify it as a marriage of good luck, better said, Dharmic, the outcome of good deeds from previous lives; the second wife also lived with him in past lives and since with her he observed better conduct, the outcome is that now luck changed for him, improved his life, and that is all.

8. My son has been sick for five years. We have spent a lot of money on doctors yet they have not found the exact cause of his sickness; some say that perhaps it is because of a nervous shock, since he was quite an intelligent boy in his studies; others suppose that he has been a victim of works of witchcraft; what is your opinion?

Samael Aun Weor: Obviously, by all means and under the light of a meridian clarity, we see a punishment, a mental Karma because of an erroneous use of the mind in previous lives. Now, if you want your son to become healed, then, first struggle for the healing of other mental patients, in order to modify the original cause. Remember that the effect is modified only by modifying the cause. Unfortunately, patients have the marked tendency of locking themselves within their own circle; very seldom in life do we see the case of a patient who worries for the healing of other patients; yet, if somebody does so, it is clear that he will also heal himself of his own pains; therefore, we advise you—since in this precise case your son cannot dedicate himself to the healing of others—do it in name of your son. Do not forget works of charity; be concerned for the health of all those mental patients that cross your way: perform good by the ton. Do not forget either that in the invisible world exist very wise Masters who can help you in this concrete case of your son; I want now to talk in a specific manner about to glorious Angel Adonai, the Angel of Light and Joy; such a Master is very wise, and if you concentrate yourself intensely on him, begging him in name of Christ to heal your son, I am completely sure that in no way would he refuse to make this work of charity for you. Nevertheless, do not forget to “Strike with thy rod while thou beg to thy God”—beseech and perform good by the ton; that is the way.

9. I had the opportunity of witnessing the case of a marriage in Santa Marta, Colombia. They had a very good business, but from one moment to another it was burned; thereafter the gentleman became ill and died of tuberculosis; twenty years later I found that his wife was close to death, also from tuberculosis. What would be the cause of this?

Samael Aun Weor: It is good for you to know that tuberculosis is due to the lack of religion, to materialism, to life without devotion and love for God in previous lives; therefore, this is the cause for that gentleman to die of tuberculosis, and if he lost his goods, it is clear that he ended with the goods of other people in his previous life. He burned other people's goods and therefore they burned his goods; he damaged others, and therefore they damaged him; this is called Karma, punishment. Tuberculosis did not entirely affect his wife because in her previous lives the lack of

religiosity was not so absolutely crude; to some extent she must have had some spirituality.

10. I have a very good son who worked and gave everything that he gained to me, but then he fell in love with an older lady, a friend of mine who has three children from a married man; he joined her in order to live together without legally marrying her. Thereafter, even when he worked, money did not come to him, even to the point that he came to me demanding an amount of money, alleging that he was going to undertake a business (something that he never did). As soon as they finished with the money that I gave him, the lady left him. Now he lives alone; he works, but is totally ruined. What is the cause of this?

Samael Aun Weor: Adultery sticks out—at first glance—with all its painful consequences: loss of money, bad situations, intense moral sufferings, etc., which are the outcome of error.

11. I want you to tell me if his situation could improve?

Samael Aun Weor: If on one of the plates of the cosmic scale we place the good actions and in the other the bad ones and if the latter weighs more, it is clear that the scale will incline against us, producing bitterness for us. But if we put good deeds on the plate of good, then we can incline the scale in our favor; then our luck will improve remarkably. Therefore, if that son of yours dedicates himself to performing good deeds, his luck will improve.

12. I have a twenty year old son, who since two years ago does not want to live at home, but at my friends' house. He does not want to study nor to work; he comes for a month to my house, he feels happy for a while, and later he becomes angry with everybody and again leaves the house. I am hoping you can tell me the cause of this.

Samael Aun Weor: That son of yours has only created problems for you. It is clear that the outcome of disorder will be pain. There is no doubt that he does not know nor does he want to learn how to live; however, it is necessary to take care of him as best is possible, with infinite patience and love. There is no doubt that in the future he will have big problems with bitter consequences. Then he will begin to comprehend the necessity of establishing order in his life.

Chapter 5 - Ghosts

1. Have you ever seen a ghost?

Samael Aun Weor: Some people believe in ghosts, others doubt, and finally there are others who make a derision of them. I do not need to believe, doubt, or laugh about them, since for me the existence of ghosts is a fact.

2. Have you confirmed the existence of ghosts? Have you seen them?

Samael Aun Weor: Friend, it is not irrelevant to narrate a very interesting case to you. She was still very young and her name was Angela; indeed, she was quite an extraordinary girlfriend, although today she is already dead. One day, while she was still alive, I decided to move away from her without any notice. I went towards the coasts of the Atlantic Ocean and accommodated myself in the house of an elderly lady, a noble woman who did not deny me her hospitality. I made my room within the living room of the house, whose door went directly to the street. My bed was a tropical canvas camp bed and since there were a lot of mosquitoes, I protected myself with a very fine and transparent net.

One night while laying on my bed and dozing, unexpectedly someone knocked rhythmically three times at my door. At the moment in which I sat up in order to rise and go towards the door, I felt a pair of hands penetrate through my fine and transparent net; ominously, the hands approached me and caressed my face. However this ominous experience did not finish there, since in addition to those hands, a human ghost appeared with the semblance of that girlfriend—who, frankly, did not attract me. The distressed phantom wept while telling me the following phrases: “Ungrateful, you moved away without saying farewell to me; how much I loved and adored you with all of my heart,” etc., and other things.

I wanted to speak, but everything was useless because my tongue was tied; then mentally, I ordered to that ghost to withdraw immediately.

However, the phantom uttered new moans and new recriminations; then the phantom said, “Okay, I am going away,” and slowly, slowly moved away. Then, when I saw that the apparition was leaving, a new thought, a special idea, arose within my mind. I said to myself: “This is the moment to find out what a ghost is, what it is made of, what of it is real.”

It is obvious that when I started thinking in this way, fear disappeared from me and my tongue was loosened; then I could speak. Thus, I command the ghost: “Do not go away, come back, I need to talk to you.”

The ghost then answered, “Okay I am coming. I will not leave then.” It is not irrelevant to state that such words were associated with actions, so that ghost came again towards me.

What I did first was to examine my own faculties in order to check if they were working correctly. Then I said to myself, “I am not drunk, nor I am hypnotized. I am not a victim of any hallucination, since my five senses are working correctly, thus I do not have reason to doubt.”

So, having verified the proper functioning of my five senses, I came then to examine the ghost as follow: “Give me your hand,” I said to the apparition; it is obvious that the phantom did not refuse my demands thus she extended her right hand to me. I held the arm of that extraordinary figure that was in front of me and I noticed a normal rhythmical march as if it had a heart. I auscultated the liver, spleen, etc. thus, every organ in it functioned correctly; however the quality of that matter seemed rather like a protoplasm, a gelatinous substance, similar—when touching it—to vinyl; I performed such an examination under the light of a bulb properly lit; the examination lasted about half an hour.

Later, I dismissed the ghost by telling her, “Now you can leave. I am satisfied with the examination”

While uttering multiple recriminations, the ghost withdrew, crying bitterly.

Moments later, the owner of the house knocked at the door; she thought that I had just disrespected the hospitality of her house; she entered and said to me that she had given hospitality only to me, and that she was surprised that I was bringing women into the room.

“My apologies to you, dear lady,” was my answer, “but I have not brought any woman here, a ghost has visited me, and that is all.” (It is clear that I narrated the whole incident to her). The lady was convinced, since she shook terribly when perceiving a frightful cold in the midst of the room—in completely tropical weather—which confirmed to her the veracity of my narration.

I wrote down the day, date, and hour of the event, and later on when I encountered that girlfriend I narrated my experience to her. She told me that on that night and at that hour mentioned by me, she was sleeping and dreaming that she was in a coastal place talking to me within a room similar to a living room.

I said to myself, “It is obvious that this woman went to sleep thinking of me, and this is why her ghost visited me.”

The peculiar aspect of this is that several months later that woman died, and one night while I was resting in my bed, the phenomenon was repeated, but this time the ghost—full of tenderness and affection—intended to lie down next to me. Since this matter was becoming quite horrific, I had no alternative but to command the phantom in a very severe manner to leave me forever and to not ever bother me in life; thus, the ghost did it as commanded and it never returned again.

3. Your narration was very intriguing, sir; would you please narrate another similar case to us?

Samael Aun Weor: With pleasure, my friend: on a certain occasion a poor young woman arrived at the city. She was in a terrible economic situation; she was an honest girl and asked to work for me. Thus, I did not have any inconvenience in employing her as a maid in my house; she turned out to be a very diligent worker. Unfortunately, a few days after she started working in my house, a series of extraordinary psychic phenomena happened that not only disturbed my relatives, but also the people of my neighborhood.

Before her presence the dishware rose in the air and crashed against the floor into fragments; likewise, the tables, the chairs, were dancing by themselves, and stones were falling within our home. It was not very pleasant for us that at the precise moments of eating at the table, stones, dirt, etc., etc. were falling into our food.

This young girl had on her right hand a mysterious ring with an inscription that said exactly the following: “A reminder of your friend Luzbel.”

What is most intriguing is that although that woman was in misfortune (economically speaking) she did not stop receiving coins—which she always spent in order to eat—from her mentioned friend; such money came through the air and she simply gathered it.

The girl told us that her “friend” told her that he lived in the sea and that he wanted to take her to the bottom of the ocean.

Many times we performed conjurations in order to push away her invisible comrade, but he always

returned with more force, and returned to his devious actions, and the people, as is natural, were always alarmed.

Some young men fell in love with her, but when they tried to approach their lady, stones rained on them; thus, they fled terrified and horrified.

Later, this girl moved away from the neighborhoods of the city; what became of her? We do not know. However, what indeed we could verify is that “Luzbel”—her peculiar friend—was simply an elemental of the ocean. There is no doubt that she had much of an elemental nature; this is what her eyes, her glance, her body, her way of being, etc., showed to us.

Chapter 6 - Human Karmic Instances

1. I am going to narrate to you a case that happened to me some time ago. We moved out of the house in which we had lived for eleven years and where we had a lot of bad luck. Since some of our belongings had been left behind, my aunt and I went back to that house a few days later.

Immediately upon entering we smelled the foul stench of a corpse; since we had left the house totally clean, I was curious, so I went to the second floor in order to inspect it. When entering one of the bedrooms, I saw—in the place formerly occupied by one of the beds—a deep hole, as if someone was going to place a coffin in it. I uttered a shout, and my aunt came up when hearing it; then, because she saw that I was so frightened, we left that house immediately and went back to the house where we live now.

From that moment, I began to lose my appetite. I was scarcely eating, little by little, until the moment in which I could not eat any type of food. In two months I lost forty pounds, therefore, they had to place me in a sanatorium. Many specialists examined me; yet, no one could find the cause of my problem. I was dying and suffering a pain in my stomach which did not stop not even for a minute—medicines, meals, I could not ingest anything; everything had to be injected.

After eight days as a patient in the sanatorium, I entered into a comatose state. The physicians exhausted all efforts trying to heal me, and their diagnosis was cancer, since indeed my body was exhaling the scent of a cancerous body. They wanted to perform surgery on me but my relatives did not allow it.

I always saw next to me a doctor with a long white robe; he was unknown to me and my relatives, because he was not assisting me in this physical world. That doctor—who was invisible to all except to me—comforted me and promised to heal me. Certainly his word was fulfilled, and I was miraculously cured. So, when the surgeons finally operated upon me in order to discover the cause of my disease, with astonishment they discovered that I was totally healed; the supposed cancer did not exist.

Could you tell me what happened? What was the cause of my disease? This has always been an enigma for me.

Samael Aun Weor: With great pleasure I will answer your question. Allow me to tell you dear

young lady that in your past existence—which indeed you had here in the capital city of Mexico—you committed an act of black magic against another person that produced his death; thus, your mysterious disease was the outcome of that. If you were healed, if you did not die, it is because in your present life you have done good actions which allowed the diminishing your Karma. You were indeed attended by an invisible doctor; therefore, you must be immensely thankful for it.

2. We were three siblings from the first marriage of my father, whose relatives took my older brother away from my mother when he became one year old; then, when I was five years old, my mother gave me away to my father, who lived with his mother and my older brother.

During all of my childhood, I never received affection from any of them because of the hatred that my grandma always had against me, so they did not care about me in order to not upset her. I never knew if my mother was alive until I was fifteen years old; my mother was the only one who gave me affection until her death ten years ago.

I would like to know why I have not been able to find happiness and the love of a man, and what was the cause of the great hatred on the part of my grandmother?

Samael Aun Weor: Turn around the videotape of your story and you will have the answer, since it is obvious that all of those events of your life are a repetition of your previous existence, where you—instead of being the prey—were the predator. Those who today have provided you with so much pain were your victims in the past, and that is all. Remember that the Law of Karma is the faithful balance of all our actions; there can be no effect without a cause, nor cause without effect.

Therefore, you have collected the consequences of your own acts. If you were to remember your previous life or your previous lives, then you could verify the reality of my words.

3. Could you explain why I cannot find love in my life in spite of longing so much for it?

Samael Aun Weor: Based on the law of action and consequence, we always harvest what we sow; thus, by logical consequence we can see that since you sowed storms, you harvested lightning.

4. Would you narrate for us some concrete case of a disease the cause of which is based in bad actions from previous lives?

Samael Aun Weor: With greatest pleasure. In my last reincarnation I knew the case of a bandit who was shot; his execution happened on a road. This bandit was called by the nickname “Golondrino” (wanderer). He fell into the hands of justice, was tied to a tree, and received the death sentence.

Much later, that man was reborn into a feminine body. So, one day her relatives asked me for help. This young and very distinguished lady—within which the soul of the “Wanderer” had reincorporated—was foaming at the mouth and her body was writhing horribly while shouting, full of terror, the following phrases: “The police are already coming for me, they say that I am a thief, a road bandit, they have tied me to this tree and they are going to shoot me.” The last words were always accompanied by movements of her hands making effort as if she wanted to untie invisible bows, strange cords.

Our investigations revealed to us this concrete case; it was therefore related to a mental repetition of the final episode of the previous life of the soul incarnated in the woman's body.

Psychiatrists totally failed; they could not heal her. We had to appeal to certain magical conjurations; thus, the outcome was astounding, since the patient was radically healed. There is no doubt that we were assisted by the divine power of the Holy Spirit.

5. We lived in a house with the number thirteen on the door and we were thirteen in our family; during the eleven years we were in that house there was nothing but disease and misery. Could you tell us what is the cause of this?

Samael Aun Weor: Respectable young lady, I will answer your question with pleasure. Remember that the mission of the cosmic ship Apollo 13 was a complete failure; the plan of the United States for the conquest of space by had to be postponed since the three astronauts of the crew were on the verge of perishing.

At these moments, the memory of one New Year's Eve comes to my memory. We, thirteen people, were reunited around a table; in the midst of that banquet I said to the guests, "One from among us, the thirteen people that are here reunited, will soon die." Such a prophecy was fulfilled some months later, when one of those guests passed away.

Do not become surprised then by the fatidic thirteen; such a number is death, fatality, tragedy, pain; nevertheless, the thirteen also brings new situations, since death and life are found intimately related; it is clear that you were paying a frightful Karma. That is all.

6. Could you tell me why I have always failed with love? When I am on the verge of reaching happiness, it flies away from my hand. Even when they always say that they love me, they run away from me to marry another woman.

Samael Aun Weor: Respectable lady, with great pleasure I will answer your question. It is clear that your problem could not in any way be properly understood if we ignored the law of the eternal return. Listen: all events are an incessant repetition of the events of different past lives.

Every human being has contracted diverse marriages in past lives, or has settled down into sexual relations with other people, etc., thus, the outcome of such conjugal associations can be good, bad, or indifferent.

If we have behaved badly with a determined spouse, then in a new life the re-encounter with its consequences are settled down: failed marriages, frustrations of weddings, the rupture of loving relations, etc. What is the most serious of all this is the legal separation forced by such-and-such reason, and mainly when there is love.

Chapter 7 - Intriguing Narrations

1. One night in April 1968, while I was profoundly asleep, I heard shouts and noises as if from people breaking glass and fighting in the street. Fearing that eventually they could break the glass of my car which was parked in the street, I got up, took my slippers and pants, and went through the corridor. I crossed the room and, raising the curtain, looked through the window and discovered with surprise that there were no people there, no noises; instead, there was peace and tranquility. The street was totally illuminated and my car in a perfect state. Thinking that everything was just the outcome of an illusion or nightmare, I walked back again through the corridor to the door of my bedroom; thus, when I opened the door and walked a few steps, I was astounded when seeing myself profoundly asleep in the bed and next to my wife. I was with my arms out and on the blankets, the left leg totally uncovered, and my face resting on its left side.

When seeing this scene, a great terror entered me; then I felt myself being attracted towards my body as if it was a strong magnet; then I woke up very frightened with strong beats of my heart and a cold sweat over all of my body. Can you tell me what actually happened?

Samael Aun Weor: This is a concrete case of what is called an astral projection; your soul became detached from your physical body. It is clear that during common, ordinary, normal sleep, every soul leaves the body and wanders around; it goes to different places. Thereafter, it returns to its physical body at the precise moment of waking up; indeed, the vigil state starts when the soul again enters its body of bones and flesh.

The intriguing aspect of your case is that when you as soul went back to your bedroom, you could see your physical body sleeping in the bed; you saw it in the same manner as when you can see a table or a car in order to drive it. Likewise, you as a soul entered in the body, woke up, and came to the vigil state; so this is what happened to you.

2. In the year 1958, when I went back to my home after watching a movie in a cinema, I found my family very preoccupied because of the disappearance of an aunt who had gone out to the street, leaving alone in the house her children (four, from 3 to 6 years old), who were crying from fear and hunger. My relatives had gone to several places to look for her, yet everything had been useless; they were organizing themselves in order to go, look, and ask for her everywhere; they decided that I must remain in the house.

About three o'clock in the morning, alarmed, I woke up and saw the room was totally dark; then, all of a sudden, in the center of the room an oval shaped figure began to be illuminated. It came to my bed, arrived at the edge of it, and raised the mosquito net. On the edge of my bed I felt something like a body sit, which then totally took the figure of my aunt who they were looking for. She told me in a loud voice the following: "Dear one of mine, do not be scared. I am your aunt. I have just come to tell you that I am already dead, and I want you to tell them where they can find my corpse. Locate your uncle and tell him that they must look for me at police station 'x.' I very much request from you to take care and pray for my children." Thereafter, she got up, lowered the mosquito net, and disappeared.

The following day I did what she told me to do, yet nobody believed me until they were convinced that indeed the deformed corpse of my aunt (because she died within a steam bath) was in that police station.

How is it possible that after having died a person can give data for the location of her corpse and request care for her children?

Samael Aun Weor: After the death of the physical body, the soul lives in the superior dimensions of nature and the cosmos; we already stated this in a previous chapter, but it is not irrelevant to repeat it. It is clear that such a soul needed to inform you about the death of her body; that report was necessary, since she had children and she had to fulfill her duties. Undoubtedly, in this case that soul was assisted by the superior laws, which allowed her to enter into the tridimensional world in which we live in order to give you complete information about the location of her corpse—a fact that was properly verified, since the body was found exactly in the place where she said that it was, that is, in a police station; so facts are facts, and before the facts we must surrender.

3. Once when I was at a Gnostic meeting, a person approached me and requested that I pray for the health of her mother, who was practically hopeless; thus, I promised her that I would do whatever I could for her mother's healing.

Later, I beseeched the Angel Adonai for his assistance; thus, I imagined that I was at the house of the lady—a lovely, elderly lady who I found laid down on her bed and who when seeing me gladly smiled. She sat upright and I put my right hand on her forehead and my left touching her heart; likewise, I strongly concentrated on the Master Jesus for him to help me; I saw how she recovered, and smiling, accompanied me to the door of her house.

In the following meeting, the person who had requested the aid, almost with tears in her eyes, came to thank me and to tell me that her mother had recovered and sent me greetings because she had seen me.

How is it possible that two people solely by faith have obtained an almost miraculous treatment?

Samael Aun Weor: My friend, faith performs miracles. This is why the Divine Master Jesus said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." – Matthew 17:20

It is clear that when you imagined in a vivid manner being next to the bed of the patient, a projection of your psyche took place; your soul traveled towards the patient and healed the patient with the aid of the Divine Master. Do not be surprised that she has seen you, since when the soul is projected this is often made visible, even at remote distances. Have you not hear of saints who did the same thing, who during prayer and in a state of ecstasy were seen in other places healing the ill?

4. In another meeting in which we were performing spiritual healing, a lady who was approximately sixty years old arrived. She had very deep knife wounds on her arms—wounds that she showed to all the assistants; after we repeated the words of the conjuration that the Master pronounced, he ask her to sit.

In the following meeting, she showed us her arms again. We then saw that the wounds were almost healed; then we repeated the same procedure, and upon the third meeting she once again showed us her arms. Then, with surprise we saw that where once there was only open flesh, not even a scar of the wound could be found.

What happened in order for this person to heal so perfectly and quickly?

Samael Aun Weor: Ah! Now I understand that you are talking about Gnostic meetings. Certainly, those meetings are very interesting; remember that the primitive Christians were Gnostics who performed wonderful treatments. Therefore, do not be surprised that in those meetings, under the guidance of a Master who instructs such a congregation, another similar miracle has been performed. Gnostics invoke the Divine Beings who live in the invisible world so that they can perform these types of treatments. Thus, there is no doubt that this is what happened and this is why the patient was radically healed.

5. Around the year 1962, approximately the month of November, days in which I had scarcely begun to attend the Gnostic lectures, a gentleman of rare aspect—whose face reflected preoccupation and who had a vague and mysterious glance—presented himself; he requested help in order to remove from his body some “tenebrous entities,” which were hurting him and producing a swelling in his legs, which he showed to us.

The Master acceded and pronounced “The Conjunction of the Seven.” He performed some magnetic passes upon him, then the individual began to twist, shout, howl, and complain as if feeling immense pain; at the same time, he was performing gesticulations and movements as if some ominous thing was coming out of him; thereafter, a strong nauseous scent began to permeate the environment. Then there was a pause in which it seemed to have rested; the Master then clapped his hands three times and the man got up, saying that he did not remember anything. In three sessions his legs became perfectly well and he did not complain about the ominous entities anymore. Could you explain what happened, and how this treatment was possible?

Samael Aun Weor: These are cases of possessed people that the Christian Gospel refers to: Jesus put his hand on the possessed people and commanded that the demons leave the body of the possessed, and it is clear that they obeyed.

The Apostles also received such power; Jesus granted such authority to them. This is how they could exorcise the demons and throw them out of the bodies of the patients so that they could be healed. Therefore, the case that you tell me is not a unique case; diseases are produced precisely by tenebrous entities that introduce themselves within the body of the ill.

Many native tribes of America know these mysteries; I know cases of many native priests who exorcise their patients before healing them; this they do with the sane purpose of eliminating the “tenebrous entities” that cause the disease. If our physicians would follow the example of these native healers, it is obvious that they would make wonders in the field of medicine. So, the concrete case that you mention is hardly abnormal; the patient was exorcised and was healed, and that is all.

Do not forget that Rue and Sage smudges can be used in the exorcisms; these are two wonderful plants.

Chapter 8 - Astral Projection

1. What is an Astral Projection?

Samael Aun Weor: Do you really not know what an Astral Projection is? Young lady, I understand very well that your question is sincere. Listen: Astral Projection is an extremely simple and easy natural phenomenon like eating and drinking, etc. It is clear that when the physical body enters into sleep, the soul leaves it and travels everywhere. When returning, when re-entering into its body again, the soul then often remembers the places where it was, the people with whom it spoke, etc.; usually people describe this phenomenon as dreams, yet indeed this is an astral projection.

2. Can this phenomenon be performed only in dreams or can it also be done by will?

Samael Aun Weor: In either case, the slumber state is necessary in order for one to be able to astral project, even by will.

3. Is Astral Projection dangerous?

Samael Aun Weor: It seems to me that to become cognizant of one's own natural phenomena can never be dangerous. One must become cognizant of the food that one eats, of what one drinks, of the state of one's health, and also of the process of astral projection that occurs in any living creature.

4. Please explain to me the technique to astral project. I would like to go to Paris by will.

Samael Aun Weor: What you always perform in an involuntary and unconscious manner, learn to do in a voluntary and conscious manner. You have always astral projected yourself, since all souls leave the body—unfortunately in an unconscious manner—at the moment when one is dozing; so, perform the same thing, but in a voluntary and conscious manner. I repeat: when you began to feel that state of lassitude related to slumber, when you begin to doze, then imagine yourself to be like a subtle and vaporous ghost; think that you are going to leave your body; understand that you are not the body; understand that you are a soul; thus, feel yourself as being soul and then with smoothness and delicacy—as the souls rise—get up from your bed.

What I am explaining to you must be performed in a concrete manner; this is not a matter of thinking, but of actions! Then as soon you get up, perform a small jump within your bedroom with the firm intention of floating in the environment; thus, it is clear that if you float, it is because you are already outside your physical body; then you can leave your bedroom and float in the atmosphere; then you can go to Paris, London, or wherever pleases you.

However, if you do not float it is because you just got up from your bed with your physical body; if this happens, then go back again to your bed and repeat the experiment.

5. When floating, does the physical body remain in the bed?

Samael Aun Weor: I want you to understand me; listen: it is clear that if you float in the surrounding environment it is because you are outside of your physical body. In this concrete case you must understand that your body has been left in bed and that you as soul are outside the body and far from the bed.

6. When one floats one must think that one travels to a certain place?

Samael Aun Weor: I want you to understand that this is not a matter of thinking, but of doing, which is different. For example, I see you seated on that chair; thus, if you think that you are going to get up from that chair and go to the street, however, you do not act, it is clear that you will remain seated there on that chair; so, action is what is needed: do you understand me?

7. This is what I like about Gnosis: here, everything that I do not understand is clearly explained to me.

Samael Aun Weor: Of course; we like exactness, precision in everything.

8. Can you narrate for us a concrete case of astral projection by will?

Samael Aun Weor: With great pleasure, distinguished young lady, I will narrate for you a personal case. I want to narrate for you my first astral projection. I was still very young when I resolved to astral project myself by will. I clearly remember that I put much attention to my slumber process, thus, when I felt myself dozing in that state of transition that exists between vigil and dream, I acted intelligently.

I did not situate myself to think that I was going to be astral projected, because it is obvious that if I had been thinking about it I would not have performed the longed-for experiment. I repeat: I acted; I got up with great smoothness from my own bed, and when doing so a very natural separation between the soul and the body took place; the soul remained outside and the body remained sleeping in the bed.

I went out of my house in a spontaneous and clear manner and then walked down a solitary street. I stopped on the next corner of the street; for few moments I reflected about where I should go; then I resolved to go to Europe.

It is obvious that I had to soar over the waters of the Atlantic Ocean; thus, floating wonderfully in the luminous space, I was filled with a happiness that is inconceivable for human beings, and finally I arrived at the city of Paris.

Thus, walking—or better said, floating in that luminous atmosphere—I instinctively felt the necessity of entering into a house.

I do not regret having entered into that house because within that mansion I encountered an initiate I had known in old reincarnations.

He was also outside his body; certainly I ascertained that his body was sleeping in the bed, and next to him I saw a woman and two children who also slept with him; I understood that these were his wife and children.

I affectionately greeted my friend and the soul of his wife, who was also outside her body; it is not irrelevant to also state that as the children were also sleeping, their souls were outside their bodies.

Those infantile souls began to be scared by my unusual presence; I then understood the necessity to withdraw in order to avoid the return of such frightened souls to their respective bodies; it is unquestionable that if this had happened, the children would have cried in bed and the weeping would have woken my friend and his wife; then the dialogue would have been suspended, since the soul of my friend as well as his wife would have been forced to penetrate in their respective bodies of bone and flesh.

Indeed, I understood all of this in thousandths of a second; thus, in order to avoid this problem, I proposed that my friend leave the house and go with me around the streets of Paris; my joy was great when he accepted.

Thus, together we went through the streets of that great city; I even advised him to return to the path, to enter the path of the Light; I also proposed that we visit a wonderful temple that exists in Germany, but regrettably, my friend declined the invitation stating that he could not because he had concentrated his attention on the problems of practical life, since he had a spouse and children, etc. I then said farewell to that Initiate and—soaring in the atmosphere—I passed over great walls and then soared over a highway, by a serpentine way full of curves, until I arrived at a wonderful temple.

In front of that sanctuary I saw many souls of different nationalities, people who during the hours of their sleep escaped from their dense body in order to arrive there.

So, all those people united in different groups were conversing amongst themselves; they spoke of the cosmos, of the laws, of reincarnations and Karma, the mysteries of life and death, etc.

I looked for a friend who was skillful in astral projection but I did not find him.

I then approached the threshold of the temple and saw an exquisite garden with delicious flowers that exhaled an inebriating perfume; at its depth, the silhouette of a splendid temple illuminated by the splendors of the stars stood out; I wanted to enter, but the guardian intervened and told me, “This is the temple of wisdom; withdraw, it is not time yet.”

Thus, obeying his orders, I withdrew to a certain distance without moving too much away from the threshold. Then I examined myself; I observed my spiritual hands and feet and even had the luxury of comparing them with the hands and feet of my body of bones and flesh that I had left there in Latin America, the sacred land of the Aztecs, sleeping in the bed.

It is evident that the outcome of such comparisons originated the instantaneous return into my material physical vehicle that slept deeply, snoring in the bed; then I, astounded, woke up saying, “I was in the temple of the wisdom; what happiness, what joy.”

Even today, I cannot forget the immaculate white light that was shining in that sanctuary; indeed, such a light did not seem to come from any physical lamp, since it projected itself from all parts and it did not make any type of shade.

9. Is it possible for one to travel to a place without already knowing that place?

Samael Aun Weor: I went to such a divine temple and nevertheless, I did not know that place; I could say that a “superior telepathic sense”—or it is better to state to you, that my own Spirit guided me there.

10. When one does the astral projection voluntarily can one remember where one went upon waking?

Samael Aun Weor: It is clear that if you do not remember, it is because you did not astral project by will; it seems impossible to me that a person who astral projects voluntarily—who leaves the body consciously, intentionally—will be unable to remember what he/she saw outside their body. For example, when you leave your house to go to the office and soon return from the office to your house, do you remember what you saw in the office, the work that you did, and the commands of your boss?

11. Yes, when I return to my house I remember everything that I did in the office.

Samael Aun Weor: So then this case is similar, young lady. Remember that your physical body is a house of bones and flesh; thus, if you voluntarily leave that house you will then see many things, and if you voluntarily return, it is also obvious that you will remember everything that you saw and heard.

Chapter 9 - Mystical Phenomena

1. On a certain occasion in the countryside when I was performing an exercise of meditation, I felt as if I was vibrating while leaving the body; then, suddenly I felt that I was flying at a great speed and arriving at Egypt in a couple of seconds. I landed close to the Sphinx and felt the heat of the sand in the soles of my feet, I was able to touch the enormous decayed stones of that gigantic monument. It was a great surprise for me to see such an open panorama and such a vivid perception of the sky, as well as a tenuous breeze from the Nile river that was blowing and moving some large, thin palms.

After a brief rest, I felt myself driven by a special attraction that lifted me from the floor; thus, floating, I soared approximately to the height of the nose of the Sphinx. In the nose I found a small opening; I entered through it and went down a set of steps that descended in very narrow manner ending at a chamber guarded by a brown-skinned guardian. He wore an apron and golden sandals. On his head he had a hairstyle with a golden diadem that resembled a cobra in the attitude of attack. In his right hand was a lance that hindered my passage. His very penetrating eyes were bluish green. He did not even pronounce a single word; he only examined me and performed a greeting pass

which I answered; he smiled, took hold of the lance and with an amiable reverence allowed me to pass; I then penetrated into a great chamber where I heard very soft songs from a choir chanting prayers in the form of delectable hymns.

There was a pink colored smoke from incense in the environment, which smelled like an extract of red roses and which made my body vibrate from head to toes. There were also many Egyptian symbols on the walls, which—in spite of not understanding them—were very familiar to me. So, after observing the rich decoration of that chamber, which undoubtedly must be a very special temple, a gong sounded and three Masters appeared who had calm and venerable faces, yet very penetrating sight; two of them came dressed with yellow tunics and one with a very white tunic; after saluting me they welcomed me with a very fraternal hug.

Thereafter, they celebrated a Mass on an altar that was between two enormous columns and that had a great golden scarab that shone in the midst of the incense smoke. Then a crystalline water fountain, that I did not notice before, became illuminated; they guided me towards it, and in it I began to see my face as black and horribly bearded, like the face of an orangutan; then I saw many passages of my present life where I committed all types of sin; so, I ended up moaning and crying.

Later they admonished me and gave me advice in a symbolic manner. They gave me a scarab of solid gold; they put it on my right hand and closed it while pronouncing some words that I did not understand; then they told me to keep it and to become worthy of always having it by my side. Then, they blessed me and I returned to my body. Very impressed, I woke up instantaneously, without forgetting any detail to the present day. Could you tell me what happened to me and what all of this signifies for me?

Samael Aun Weor: I will gladly answer your question. Certainly, a rapturous projection of the soul clearly stands out with complete meridian clarity. While you were meditating and praying, your body was left asleep and you as soul left the body and went to Egypt, the sacred land of the Pharaohs.

I want you to comprehend that you spiritually entered into the mysterious Temple of the Sphinx. It pleases me very much the fact that you discovered a secret door in the very nose of the Sphinx. It is obvious that it is not a physical, material door, it is rather a door invisible to the physical senses, but perfectly visible to the intelligence and the heart.

It is also obvious that the Temple of the Sphinx is not found in this physical world, since this is a temple invisible to the eyes of the flesh, but totally visible to the eyes of the Spirit.

What happened to you is something very similar to that experience of the Apostle Paul, who, as it is known, was taken to heaven and saw and heard ineffable things, which people do not comprehend.

There is no doubt that you were initiated in the Egyptian mysteries in a previous existence, and due to this you were called to that temple. For that reason, for the call that they performed when you were in meditation, you went precisely there.

You spiritually attended an Egyptian ritual; you saw and heard the priests of the Temple; you listened to sublime hymns and saw in the water your sinning “I” and all of those crimes that you have committed. There is no doubt that you saw yourself very ugly; this is how, because of sins, one becomes very horrendous.

They delivered you a sacred scarab of pure gold: this is a wonderful symbol of the sanctified soul; that is all.

Sir, I hope that you comprehended me. Now, it is indispensable for you to resolve to follow the path of sanctity, to repent of all of your errors.

2. On another occasion—together with a spiritual friend of much wisdom, whom I love like a Father—I was performing exercises of meditation in a forest of the vicinities of the town of Cuernavaca, Mexico, and I had the following experience.

We both sat in that yogic asana well-known as “the lotus flower” [padmasana] and did some breathing exercises; thereafter, we entered into silence and meditation. Then, immediately I felt transported to the Himalayan Mountains, to the area of Tibet. There was a tremendous cold in that place where the acute howl of winds was heard. I also saw some armed Chinese soldiers walking around those inhospitable places. I arrived at a somewhat cloudy plain where a majestic walled construction was little by little exposed, which had an enormous wooden gate held by iron nails forged centuries ago; however, its entrance was guarded by two Tibetan soldiers, who when approaching indicated for me to stop, and told me to wait for a while in order to verify if I had the right to pass.

Moments later, they received a message, then the squeaking noise of the hinges of the enormous gate was heard; thus, they allowed me to pass. The city seemed to me, at first glance, simultaneously heavenly and spectacular, since the whiteness of its marble shone together with its delectable gardens, with flowers of an indescribable beauty and shrubs of green and yellow tonalities never shown on the earth. I walked by broad stairs that had handrails with columns turned in beautiful marble figures and which led me to a small square that had a crystalline and vaporous water fountain; it was small and it had a beautifully sculptured boy in the center who poured from a pitcher water that never finished. Then, I turn towards the right and walked towards the vestibule of an horizontally extended building that had seven marble columns beautifully decorated; when I was observing the corridor, I began to listen to angelical choirs whose sound manifested a luminous figure who inspired awe: this was no less than the figure of the Master Jesus, the Christ, and I, when seeing him, felt faint; yet, he fixed his gaze upon me, and a smile of love and fraternity was visible on his face. Thereafter he immediately approached me and put his right hand on my forehead while pronouncing the following words: “Go and teach to all nations that I will be with all of you.”

Later, we walked by other corridors and we met other great Masters, amongst which I recognized the Master Samael Aun Weor, to whom the Christ called in a loud voice in order to recommend that he watch and instruct my humble person. Thereafter, the Christ called other students and Masters dressed in white who were close to us; then with special prayers and mantras he blessed all of us. He personally dismissed the Master Samael and me, while seeing how that very magnificent place was disappearing from our sight.

When I returned to my body, I opened my eyes and saw that my friend was not awake yet, but a minute later he awoke and we commented upon the lived experiences.

How is it that a humble Gnostic student without any type of merits had so wonderful an experience, and had entrusted to him this so delicate mission?

Samael Aun Weor: With great pleasure I will answer your question. Now you can see what meditation and prayer is. If a person of good will delivers himself to prayer and meditation, he can have the joy of reaching ecstasy. Then the soul leaves the body—as we have already explained many times—and travels to any remote place of the Earth or the infinite.

In this concrete case of yours, it is clear that you went to Tibet, and penetrated into a secret temple where you could see the Masters of humanity and our Lord the Christ. Do not forget that the soul in prayer, in ecstasy, can see the Christ; you experienced this bliss and there is no doubt that the Lord entrusted you to teach the Gnostic doctrine to all your fellowmen.

It is obvious that I must give you the Gnostic teachings; this is why you saw and heard that the Lord commanded me to instruct you.

Chapter 10 - Mystical Experiences of a Neophyte

1. One night of 1966 while utilizing one of the practices of astral projection, I managed to leave my body consciously; then I felt a very special freedom, an indescribable joy. Thus, like a bird I flew to another planet, which was unknown to me, but very much like the planet Earth, since I saw enormous green forests filled with pines and a log cabin within which I saw some people waving their hands aloft to get my attention; I descended and with great surprise found that the Master Samael Aun Weor was there with some relatives and some of his disciples, who greeted me with a very warm hug and a very special joy that I cannot describe.

Thereafter, the Master invited me to walk in the forest until we arrived at a stone bridge, where he explained that this planet was the Moon of the former round, when it had inhabitants, animals, and vegetation. So, that was the ancient Earth-Moon or Mother Earth-Moon; he showed rivers, mountains, and great seas to me.

Could you explain to me how it is possible to visit another planet back in time, like in that remote epoch?

Samael Aun Weor: Now you see, respectable gentleman, what a conscious projection is; through it, the soul can transport itself to other planets and know many mysteries. Listen: you were actually projected as Soul-Spirit to that satellite—or whatever you want to call it—that shines in the starry nights.

Certainly, you found my Spirit there at that mentioned bridge; however, it is obvious that what you saw—namely, the bridge, the river, the vegetation, etc.—corresponds to an extremely ancient past, because presently the moon is a corpse.

It is good for you to know that the worlds, the people, the plants, and the animals, are born, grow, age, and die. So, in name of truth I must tell you that the moon is now a corpse. Nonetheless, such a satellite had life in abundance throughout its childhood, its youth, its maturity, but it aged and finally died.

The soul can see not only the future and the present, but also the past. Thus, what you saw exactly

corresponds to that ancient time in which the Moon had mighty rivers, deep seas, exuberant vegetation, volcanoes in eruption, vegetal, animal, and human life.

I want you know that the Selenites existed, since the Moon had seven human root races through successive historical periods. The first root race were giants and the last ones were Lilliputians—in other words, pygmies. So, we could classify the last human families who lived on the Moon as human ants; do not be surprised by what I am stating to you, since this is what happens on every planet: the first root races are giant and the last extremely small.

Congratulations for having remembered what you saw and heard on the Moon.

2. In the month of July 1969, Master Samael Aun Weor, his family, a friend, another disciple, and this humble servant had the opportunity to visit a town of the state of Hidalgo. We departed in a car during a very rainy and slightly cold afternoon with the purpose of studying an archaeological zone; however, we thought that it was not going to be possible to visit such a place, since a strong rain was pouring along the highway and there was very little visibility.

We traversed almost all of the way, and when arriving saw with surprise how the sky of the town we were heading towards was becoming very clear while black clouds were gathered around it. Thus, we could practically visit the archaeological zone in its entirety. Then, I noticed that the Master Samael made some instantaneous concentrations, and afterwards commented to his wife that permission had been given; then he asked me if I noticed the phenomenon that took place. My answer was affirmative, since it was obvious that he had requested the end of the rain.

After our visit, he indicated for us to go into the car and instantaneously the rain began to pour. Could you tell me how this miracle was possible?

Samael Aun Weor: Is it good for you to know that the four elements—fire, air, water, and earth—are densely populated by the elemental creatures of nature. What I am telling you may appear very odd to you; however, at all times in our history there have existed traditions about fairies, nymphs, nereids, sylphs, elves, etc.,

Well then, those are the elementals; they are called elementals because they live in the elements. The pygmies, for example, live within rocks of the earth; the salamanders live in the fire; the sylphs in the air, the clouds; and the nereids in the water. Skeptical people do not accept anything of this, but I believe that you are a person who has faith and this is why I will explain and answer your question with great pleasure.

By means of certain secret formulas, my own Spirit gave orders to the sylphs who live in the clouds for them to move those clouds away. Nevertheless, you must not ignore that the waters are controlled by the undines. By propelling special psychic currents, the sylphs can take or move the clouds away from some place and thereby also move away the undines of the waters; thus the rain momentarily can be moved away; however, we the Initiates only perform this in very special cases, since otherwise disorder in nature would result.

When a Gnostic Initiate performs a miracle like that, he always does it with the permission of Superior Beings.

The miracle that you witnessed was necessary, because it was necessary for us to study some monoliths from Tula, which, by the way, were quite remarkable.

3. In a practice in which I wanted to remember my past lives, such as you have taught us, I had the following experiences: I saw myself in the pyramids of Teotihuacán at the time of the Aztecs; thus, where the citadel is located there was a great multitude that shouted great acclamations and vociferations, since along the “Avenue of the Dead” were reunited people of the town, soldiers, and politicians richly adorned with plumes, bracelets, sandals, and ornaments of gold and jewelry.

Along the avenue, I along with several prisoners tied by their hands and necks, surrounded by several soldiers dressed as tiger and eagle knights, walked towards the foot of the Pyramid of the Sun, where a great bonfire was burning, and when arriving at the platform they placed us in a line. A priest made a signal and everybody became silent; then they began to sound the “chirimías” and “teponaztlis”; later, came maidens dancing with indescribable flamboyance.

When the dances concluded, twelve elders came who performed a type of court-martial; then they judged us. Thereafter, they blindfolded us, and forced us to ascend the steps of the Pyramid. Along the way, some slipped and fell; since we listened to the noise and the shouts of pain, I remember that I felt the steps to be very narrow, since scarcely half of my foot fit there. Then there were some prayers, invocations, and offerings when arriving at the superior platform, where finally we were sacrificed to the God Huichilopotxli. Could explain to me what happened? Is that a reincarnation or a return?

Samael Aun Weor: With the longing of remembering your past lives while in meditation, you became a little drowsy and then your soul escaped from your body of bones and flesh; thereafter, the different scenes and memories of the past came to you. I invite you to comprehend that indeed you were an Aztec citizen, an inhabitant of ancient Mexico.

Obviously, you saw how the Aztecs judged their many delinquents and how later they sacrificed them to the Gods. Therefore, not all of those who were immolated at the altar of human sacrifices were innocent people; human sacrifices existed in the pre-Columbian Mexico.

Chapter 11 - Negotiations

1. I have a business, and lately the economic situation has become very difficult for me; my store goes terribly; many of my clients have gone. What I must do?

Samael Aun Weor: First of all, my dear friend, I must tell you that you need to keep forty days of absolute sexual abstention, because I understand that you have had a very profane life; you have been an awful fornicator—that is, you have clumsily spent your sexual energies.

It is indispensable—it is urgent—for you to comprehend the intimate relationship between the sexual organs and the pineal gland.

Do not be surprised by what I am stating to you; such a small gland is located in the superior part of the brain.

Any Gnostic student knows very well that in our organism we have a complete wireless system. The solar plexus —located at the region of the navel—is the telepathic receiver-antenna that catches the mental waves of our friends and enemies, and transmits them to the mind. The pineal gland is the transmitter of thought, which transmits waves to different people and places.

It is clear that the great vendors, the great dealers of all times, have such a gland very developed.

When the sexual energy is squandered, then the pineal gland weakens, degenerates; then, one no longer can emit mental waves with force. Thus, failure in business is the outcome.

Since you are a profane person who knows nothing about our esoteric studies, the only thing that I can advise you is to keep at least forty days of absolute sexual abstention in order to accumulate sexual energies and give force to your pineal gland; thus, this is how your economic situation will improve; it will be a favorable change.

In addition, I advise you to carry sulfur within your shoes. Do not be surprised! The ethereal emanations of sulfur will clean your personal atmosphere.

You must know that through fornication many invisible larvae are formed around your aura. There exist various species of larvae, but with the emanations of sulfur those filthy larvae are disintegrated and your atmosphere is clarified.

Moreover, it is convenient for you to cleanse the atmosphere of the place where you have your business; so, perform sulfur smudges (a smoky, sulfur fire to drive the larvae away from there); do this for about nine days. Afterwards, perform smudges with sugar for another nine days, this in order to sweeten the atmosphere, to make it pleasant.

We are talking here about occultism, and I think that you comprehend me, because you need to improve your business.

2. Could you indicate to me what I can do in order to prosper? I sell articles in many towns of the states of Mexico, so, I do not have a fix placed of business, and there are months where I cannot profit anything.

Samael Aun Weor: I comprehend your situation, my friend. With all sincerity I can tell you that when one fulfills exactly the Ten Commandments of the law of God, when one prays daily to the Father who is in secret, it is clear that any situation improves. Then, our Heavenly Father grants us everything; we lack nothing. But when one goes bad, when one does not really fulfill the Ten Commandments, when one does not deliver himself to the Father, then the Father is absent and one falls into disgrace.

Follow my advice: make many works of charity, make a vow of chastity, bathe your body with aromatic herbs, such as peppermint, chamomile, eucalyptus, walnut, etc. Use these plants for forty days in your daily bath and, I repeat, make works of charity by tons; only thus will your economic situation improve.

3. Well then, but what do you understand by chastity?

Samael Aun Weor: My friend, here, I am not going to explain the Arcanum A.Z.F of our Gnostic studies to you, because you would not understand it; this is only an elementary book for those people who never have studied our other books. I will limit myself to tell you that you must keep forty days of sexual abstention in thought, word, and actions; that is all. However, if you wish to penetrate a little further into our studies, then read our advanced books, such as the The Perfect Matrimony, and many others.

4. Could you explain to me the works of charity that I can do?

Samael Aun Weor: It is good for you to know that works of charity are works of mercy, namely: give food to the hungry, give drink to the thirsty, dress the naked, teach those who do not know, heal the ill, etc.

5. Could you tell me when can I make a work of charity and when not, and to whom?

Samael Aun Weor: One is not a judge in order to judge any one else; besides, charity does not need a judge. Charity is a matter of common sense. To give food to the hungry is something very humane, because even the prisoners have to eat, otherwise they would die of hunger. To give drink to the thirsty is something very logical, since it would be cruel to deny a glass of water to a thirsty person. To give a shirt to the naked is something very natural; to console the afflicted one is very humane; so, we do not need judges for that. Nevertheless, it would be an absurdity to give alcohol to the drunkard, or to lend a weapon to an assassin. Love is law, but love with cognizance!

Chapter 12 - The Law of Freewill

1. I want to ask you a favor: it so happens that my husband has been taken from me by another woman; I undergo the unspeakable, and do not know what to do. Since you know the occult sciences, it seems to me that you could fix my problem. I know that you have a wonderful mental force and therefore, you can dominate the mind of the neighbor, to entice the beloved one, to place him at my feet by means of magic.

What would be the price of your work? I can pay you whatever the price may be.

Samael Aun Weor: I believe you are mistaken, lady; I am not a black magician. To use the forces of the mind in order to subjugate others, in order to enslave them, in order to force them, is violence, and any violent act is black magic. Each to his own. Nobody has the right to intrude into the private affairs of other people; it is absurd to want to dominate others.

When will people learn to respect the free will of others? Do you believe perhaps that one can force somebody—to force him with impunity—to love other people, just by our whim? It is necessary for you to know that these types of actions of black magic are chastised with very severe punishments.

The Angels of Destiny are not willing to forgive these types of crimes; therefore, if you continue on that path you will receive your punishment.

There exist in this world many people who dedicate themselves to witchcraft, to sorcery, to black magic. Thousands of sorcerers live on that filthy business, thus, it is clear that such people do not progress because black magic brings misery, hunger, nakedness, supreme pain.

2. Does the punishment of the people who dedicate themselves to witchcraft also reach their children?

Samael Aun Weor: Is clear that the environment of black magicians is usually disastrous; the children of these tenebrous ones are also tenebrous. It is evident that the lost souls search for black magicians in order to have them as their progenitors or terrestrial parents; then it is not odd that the children of the perverse ones can be perverse also, and fall into misfortune.

It is regrettable for people to not understand the necessity of respecting the free will of others. There always exists the ominous tendency of dominating others, to want to impose our ideas onto our neighbors by force, to try to force others to do whatever our own whim wants them to do; all of this is severely punished with tears, misery, and supreme pain.

3. Why is it that those black magicians consider that they are performing good deeds to humanity since, although they collect payments, they are helping them to solve their problems?

Samael Aun Weor: I want you to know that the logic of absurdity exists. For the tenebrous ones, white is black and vice versa; remember that the pathway that leads to the abyss is paved with good intentions.

Letters from many places that are soliciting these type of service are constantly mailed to me; indeed, it is painful, but this humanity has to be pitied. One is giving a divine message to the people, yet instead of worrying about the study of such a message, the only thing that occurs to women is to write to me so that I will secure their husbands to them, or if they are men, so that I will dominate the mind of the woman they covet, or that I will intrude in other people's thoughts in order for this fellow to pay money to this other fellow, etc., etc.

Indeed, all this causes deep pain to me, since they do not write me in order to request esoteric guidance, or to clarify the teachings, but to request domination of others; thus, this is the state in which this humanity is. For this reason I prefer that they do not write to me, because I am only concerned with the teachings, concerned with how to show the path of liberation, concerned about how to indicate the door that leads to the true happiness of the Spirit; regrettably, the multitudes do not want to understand this.

People exist whom have highly priced the power of mental suggestion; they collect so many dollars by each suggestion, so many other dollars in order to place a "spirit" (as the spiritualists state) to the adored or beloved one so he or she can love them, so that the ones they covet can leave the other person with whom they sleep within their arms, thus, they can come crying to their house, and etc., and other etceteras.

It is clear that all those filthy businesses are abysmal, tenebrous, and those who exert them with good or bad devotion will inevitably enter the abyss where only weeping and gnashing of teeth are heard.

4. I foretell with cards and I can swear that I say the truth to people; I help them with their problems, although I collect from them because that is my way of living. Do you think that I am behaving uprightly?

Samael Aun Weor: You have a horrible way of living; you are in fact a pythoness, a hag. Do you think perhaps that you can utter the truth with the devil within, exactly within the very kingdom of your heart?

You know very well—and it is convenient for you not to ignore once and for all—that you carry the sinning “I” of mortals—that is, Satan himself—within your own heart.

Can a person who has not yet arrived at sanctity be illuminated? The very fact of receiving payment for preaching or foretelling is already a crime. You might think that what you do is good, but do not be surprised; in the abyss live many anchorites, penitents, wizards, sorcerers, fortune tellers, who feel themselves to be martyrs and who also think they are behaving in an upright way.

5. Then can you tell me if my children and all those to whom I have taught my beliefs are going bad?

Samael Aun Weor: Since it is concerned with beliefs related with divination, foretelling, etc., I must tell you that they are going bad. I repeat: it is not possible to know the destiny of others if we do not know our own destiny, and it is not possible to know our own destiny if we have not yet arrived at the awakening of our consciousness. Such an awakening is impossible if we previously do not annihilate the sinning “I” (our defects).

6. In spite of having studied in esoteric schools for many years and having abstained from sex although being married, do you think that there is no salvation for me?

Samael Aun Weor: I think that you are going very badly, since you are married and you have rejected the “Consolator” about which Jesus the Christ spoke to us: I am referring to the Holy Spirit. It is clear that the Holy Spirit is in the sex; thus, knowing how to handle it, one can arrive at illumination, but you reject it and do not even fulfill your sexual duties with your husband. So, do you still believe that you are behaving uprightly?

You might have received a pseudo-occultist or pseudo-esoteric type of information, yet you have realized nothing; the sinning “I” is very alive in you: recognize it and repent; study our books and practice.

7. Well, I exert all types of works; I fix spouses to other people; I make people to come to others by force, etc., etc., etc., and I am doing very well economically since I make a lot of money, then what? What could you tell me about this?

Samael Aun Weor: Misery, in this case, will come to you, just a little bit later. Meanwhile, keep bearing the moral sufferings that you are undergoing—that, by the way, are not very pleasant: remember that you have an ill son with epilepsy. These types of patients are indeed possessed by demons. Do not you understand that? Or do you not want to understand it? Understand: the fate that is reserved for you will be the abyss and the Second Death.

Chapter 13 - Practical Magic

1. Because of my sister's birthday, I went to her house, where I had not been for long while because I only visit her every eight days. I found her to be very sick and could not tell what her illness was. She explained to me that for a long time she felt like that only at night, and that she could not sleep because of shortness of breath. When she wanted to read a certain esoteric book that I gave her, she became so ill that she could not read it, except by reciting the Conjunction of the Seven that I had given her and by invoking you.

Thus, when seeing her so ill, I felt within my heart the urge to cleanse her with two eggs while reciting the Conjunction of the Seven of Solomon the Wise that you had taught to us. A few minutes later she felt better and could breathe perfectly again. I wish you to tell me if I proceeded well and the cause of that disease.

Samael Aun Weor: There is no doubt that the tenebrous ones usually attack the people who look for the Path of Light. It is clear that the powers of darkness live in the invisible world; they watch, thus, when they see that a soul tries to escape from their claws, then they make efforts in order to turn them aside, in order to move them away from the Luminous Path.

You proceeded uprightly by healing your sister. There is no doubt that when the egg is used in the way you did, it certainly has wonderful, magical powers; it permits the elimination of certain larvae and malignant fluids that accumulate in the atmosphere of people, thus causing them diverse maladies.

It is necessary for the people who read these lines to know the Conjunction of the Seven of Solomon the Wise, which was the conjunction you recited in order to drive away the tenebrous ones who were attacking your sister.

The conjunction is as follows:

Conjuration of the Seven

In the name of Michael, may Jehovah command thee and drive thee hence, Chavajoth!

In the name of Gabriel, may Adonai command thee and drive thee hence, Bael!

In the name of Raphael, begone before Elial, Samgabiel!

By Samael Sabaoth, and in the name of Elohim Gibor, get thee hence, Andrameleck!

By Zachariel et Sachiel-Meleck, be obedient unto Elvah, Sanagabril!

By the divine and human name of Shaddai, and by the sign of the Pentagram which I hold in my right hand, in the name of the angel Anael, by the power of Adam and Eve, who are Yod-HaVah, begone Lilith! Let us rest in peace, Nahemah!

By the holy Elohim and by the names of the Genii Cassiel, Sehaltiel, Aphiel, and Zarabiel, at the command of Orifiel, depart from us Moloch. We deny thee our children to devour!

Amen. Amen. Amen.

It is necessary to memorize this conjuration and use it in the moments when it is necessary; you knew how to use it precisely at the right moment.

2. The next day I returned to her house with another Gnostic brother, because I saw she was very gloomy. Thus, together we burned sulfur, frankincense, and myrrh throughout the house; we placed there an esoteric pentagram that you had magnetized for me and we performed chains in order to summon all the Masters of the White Brotherhood so that they would help us. Did we proceed well?

Samael Aun Weor: The smudges are very useful for the cleansing of the atmosphere of a house. Sulfur, for example, disintegrates larvae; other smudges are necessary, yet, one must know how to use them. You have to burn sulfur for nine days in a row, in order to purify the atmosphere of that house and to cleanse it from astral larvae; later, you should have continued with the other smudges, because frankincense and myrrh are very useful, but they must not be mixed with sulfur, since they are incompatible.

Count Cagliostro used to invoke the four saints or four angels who, located in the four cardinal points of the Earth, govern the destiny of human beings.

There is no doubt that Count Cagliostro also used these other cleansing smudges, namely, he offered laurel [bay leaf] to the Genie of the Light who lives in the East, myrtle to the Angel of the West, frankincense to the King of the North, myrrh to the King of the South. So, in a case of serious necessity one can invoke these four saints by offering to each of them their correspondent smudge offering and requesting with all of our heart the yearned for assistance.

Chapter 14 - Occult Medicine

1. Master, what can you tell me about healing from a distance?

Samael Aun Weor: Well, I constantly receive mail from different places of the world soliciting such treatments. In our replies we limit ourselves to Spiritual Medicine; we indicate the precise hour in which they can concentrate on us, that is to say, to think on us, to invoke us.

It is clear that we attend to the patients spiritually, and sometimes we even become visible before them.

As a general rule, we instruct them as follows: we tell them to ignite three fires at a certain convenient hour; we advise them to place a glass of water before those three fires or candles; we indicate that, after half an hour of concentration on us, they must drink the water.

It is evident that within the water we deposit certain substances that when absorbed usually perform wonderful healings within the interior of the organism.

In these healing treatments, several Masters cooperate, such as Paracelsus, Hilarion, Saint Raphael and some others. We do not always indicate to them specific concentration in Samael, since "I have much work to do"; thus, we also indicate to them for the same purpose any one of the other Masters.

What is important is for the patient to have faith, because faith performs miracles; as Christ already stated: "Have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Faith has a wonderful solar power with which many prodigies can be performed.

Our healing system is spiritual. It does not conflict with physicians; everyone can have faith in our methods and consult their doctor in the physical world.

2. Can the ill be cured by means of these methods?

Samael Aun Weor: It is clear that the Masters of medicine heal the vital body by applying medicines to it; thus, later on the outcome is the healing of the physical organism. Nevertheless, there exist very severe karmic diseases, which are the outcome of evil actions committed by the soul in former lives; thus, when the punishment of these souls is very severe, the treatment of their bodies becomes impossible. Nonetheless, the Masters of medicine always attend and try to save the patient.

3. Is it possible to be healed without the need of conventional medical attention?

Samael Aun Weor: When the person does not owe a very severe karma, the Masters of Medicine can cure the patient, even when the latter does not consult any conventional doctor.

4. Are all diseases karmic?

Samael Aun Weor: Distinguished young lady, there is no need to exaggerate this matter: not all the diseases are karmic; this is why many patients heal quickly with our psychic or spiritual procedures. However, it is convenient to know that in these times many unknown diseases are appearing, which are the frightful outcome of human perversity, and such diseases are usually lethal.

5. Can you tell me if the so called “evil eye” disease exists?

Samael Aun Weor: I must tell you that thousands of children die in the cities because of the evil eye. It so happens that in “super-civilized countries” people do not believe in such a disease and therefore mortality increases in an alarming manner.

Any person with an unconscious hypnotic force can—in an involuntarily manner—hurt the vital body of a child when staring at him/her, thus, the outcome does delay much in appearing: soon the creature appears with great dark circles under their eyes, vomiting, fever, diarrhea, etc. Modern physicians usually diagnose “intestinal infection” and prescribe many antibiotics, fluids, etc., but children instead of healing, they get worse and die.

6. What can be done in these cases in order to heal them?

Samael Aun Weor: The best thing is to perform strong magnetic passes from bottom to top over the face and eyelids of the child, with the firm purpose of eliminating the tenebrous vital fluids. It is convenient to ignite a taper, candle, or oil lamp, and to read to the ill children the Conjunction of the Seven of Solomon the Wise, as it is already written in this elementary book for introducing Gnosis (see the former chapter). One must also bless with the sign of the cross the forehead, the chest, the head, and the back of the young patient while reading to him the four gospels.

7. To read the four gospels is very long; could this be somehow abbreviated?

Samael Aun Weor: Yes, you can read the blessings of the Lord [Matthew 5] with true faith, so that the healing force is sufficiently strong in order to evacuate the bad fluids accumulated in the organism of the patient, so that this can be healed.

8. Are there diseases caused by witchcraft?

Samael Aun Weor: The world is full of them, distinguished young lady; I could mention innumerable cases, but they would not fit within the covers of this book. First of all, I must tell you that the exact diagnosis is necessary; only thus is it possible to cure.

Unfortunately, the healers who really know how to diagnose a disease caused by witchcraft are very rare. I am going to mention a very special case narrated by Waldemar the wise; I will write this between quotations, because I do not like to adorn myself with other people’s feathers, yet since this narration is really sensational, it is good for our readers to know it.

One of the most intriguing cases of vampirical jealousy was experienced by the French occultist investigator Eliphas Levi (Alphonse Louis Constant).

During his stay in London, Levi started a friendship with a young Duke, in whose house he was invited almost every day. The Duke had been married a short time ago to a young and extraordinarily beautiful French princess, and that against the desire of his Protestant family, since the young lady was a devoted Catholic.

The Duke, as Levi verified, had for many years lived a somewhat frivolous life—that is to say, as a libertine—and for a long time had taken as a lover a young Italian girl, a dancer of ballet, who finally he left, since, in fact, he truly loved his wife.

On a certain afternoon the Duchess become sick; thus, she had to stay in bed. The doctors diagnosed the beginning of a pregnancy, but soon determined that the weakness she suffered must have its origin in another cause. Although the Duke called the most famous doctors of London for consultation, they were before an enigma, since they used diverse remedies but without any success.

An old French abbot also frequented the Duke's palace. The abbot already knew the princess of Paris, and he found special affability in talking with Eliphas Levi on metaphysical problems, in which he was also interested for decades, and not only theoretically.

On a certain night they both remained alone in the hall, since the worried Duke had to stay next to his ill wife. It was a cold and humid night; outside, the famous London fog dimmed the light of the street lamps. Suddenly, the Abbot held the hand of Levi and said to him with a low voice, "Listen, dear friend, I would like to speak about something to you. Can I be assured of your complete discretion?" Levi responded affirmatively, and the Abbot continued, "I have every reason to suspect that the disease of the Duchess is not natural. I have known Mildred since her childhood and she was always the most healthy girl you can imagine. But now she languishes and gets weaker day by day; it seems as if she was bleeding mysteriously..."

"Do you believe that she is under the influence of some dark power, that there is sorcery in this matter?" Levi asked.

"I trust my inner voice very much, and for that reason I would dare to state that this disease has something that is not as it should be. Do you want to help me to break the spell?"

"With pleasure."

"Well, in that case we must not waste time. I would be thankful if you would come to my home at half an hour before midnight in order to perform a conjuration together. I will try to intercept the tenebrous power. Perhaps we will get an answer from beyond ..."

After this conversation, Eliphas Levi hired a carriage and went to his home, where he had to wash, shave, and change his clothes from head to toes, because the spirits of the middle zone, who were those whom the abbot thought to invoke, demand from their invokers the most scrupulous cleanliness. Clothing also had to be in accordance with their nature; they did not tolerate any

fabric made from animals, therefore wool as well as animal skin shoes were discarded.

Since the house of the abbot was to the northeast, in Hampstead Heath, and Eliphas lived in Russell Court, the distance between them was considerable; thus, Eliphas had to make his thorough cleanliness with certain haste if he wanted to be with the abbot at the suitable hour.

Thus, about forty minutes before midnight Levi arrived at Hampstead Heath. The abbot in person, dressed in white, opened the door and led him by a high staircase to a chamber that was at the end of the corridor of the first floor. There, the eyes of Eliphas first had to become accustomed to the dark: little bluish and trembling flames were releasing incense that smelled of amber and musk.

Within that vague light, Eliphas observed a great circular table in the center of the room, and on top of that table was an inverted crucifix, a symbol of the phallus. Next to that table was a thin little man. "He is my servant," whispered the abbot, "since as you already know the quantity of three people are indispensable for these invocations. You must begin with the first invocation." This request on the part of the abbot was more than a courtesy; the powers of the middle zone could become angry and seek revenge on the owner of the house until causing his death, for having allowed the reduction of the harmony of their sphere by an incompetent intruder. So, when granting the invocation to his friend, he was indicating that he considered Eliphas to be a Master of first rank in magic. And such a supposition was indeed justified: if anyone could successfully execute—with a clear head, without fear, with a pure heart, and a will fortified by numerous tests—the millenarian ceremonies of sacred magic, it was this man, who in the kingdom of the spirits exerted as much dominion as in the kingdom of its incarnated creatures and adepts.

Within the veil of the smoke, Eliphas very instinctively extended the hand to the left, where there had to be the container with the blessed water collected on one full moon night from a cistern, guarded, while praying over it for twenty-one nights.

Next, he sprinkled water towards the four corners of the room; the abbot who served as an acolyte waved the censer. Blurry figures began to form within the smoke, and at the same time, a icy cold seemed to appear from the ground and which reached even to the end of their hair, making breathing difficult for them.

Next, Eliphas Levi pronounced with great force the words of the invocation. Suddenly, the walls of the room seemed to withdraw and an abyss was opened before them as if threatening to devour them, infinity, and astral: resplendencies of a sparkling luminosity shone; they covered their eyes in order not to offend the invoked spirit with an indiscreet glance. Then with a strong voice Levi asked for the cause of the Duchess Mildred's disease; but he did not receive an answer. The vapors of the smoke thickened in such a way that they threatened to deprive their senses. Then, hurrying to the window, Eliphas suddenly heard a voice, which, although was strong and resonant, seemed to come from the deepest inner part of himself and which filled all the space of his soul. What the voice shouted to him was so frightful that his legs refused to move, so he remained petrified on the same spot.

Precipitately, the Abbot went to his side next to the window, but his trembling hands, without force, did not manage to open the pin. The servant, who had passively attended the invocation, was lying unconscious on the ground.

Finally, Eliphas left his numbness and broke the window with the crucifix, absorbing with joy—together with the abbot—the fresh air of the night, especially he—who bathed, so to speak, his febrile head in the humid fog—since, through all his nerves darted the frightful accusation that the mysterious spirit had sent with unequivocal clarity against him.

When he finally recovered a little, he returned to the room. The smoke had dissolved in the interval, and the pale candle continued burning tenuously. The very pale abbot with wide eyes contemplated Eliphas and stammered, "Are you really guilty, my friend? I cannot believe it."

"So you have heard the answer of the spirit."

The abbot, as if overwhelmed, in a gesture of assent dropped the head, "...Yes...", he slightly whispered.

"I swear to you," said Levi with vehemence, "that I have taken the symbol with pure hands, that I have never committed a crime in my life! I swear to you that I am not stained with blood." When uttering these words, he approached the lamp, so that the brilliance of the lamp completely fell upon him.

Then the frightened abbot pointed with his finger to Eliphas' jaw and the chest of his shirt.

"There... look at yourself in the mirror..." said the abbot, taking the hand his friend and leading him before a great mirror that hung on a wall in the next room. Thus, there Eliphas saw a scratch upon his chin, with some little drops of dry blood; other little drops of dry blood also appeared on his shirt. He must have cut himself when shaving so hastily... Thus, the answer of the spirit was perfectly explained: "I do not talk with any one who is stained with blood."

Levi felt as if his heart was relieved from many weights. The abbot, however, seemed more overwhelmed and dropped himself on a sofa, convulsively contracting his shoulders and hiding his face between his hands. Levi tried to calm the old man, but he rejected him, saying, "I am concerned for the wretched Mildred; each hour her life is consumed. Otherwise, we could again invoke the spirit after three times twenty-one days, with the due offerings and plagiaries... but it is too much time, because in the interval Mildred will die."

Levi did not know how to respond, thus, a dense silence loomed, which the abbot cut when he rose and walked with vacillating steps from one side to the other of the room. "It does not matter what the cost might be, I must obtain an answer at whatever cost...! Promise me, my friend, that you will not abandon me."

A vaporous determination was visible in the glance of the old man; so, in order to tranquilize him, Eliphas responded to him: "I gave you my word to place myself as a magician. Thus, since the objective has not yet been obtained, I sustain my given word."

"Then stay here, and within twelve hours we will perform another conjuration; I will invoke the spirits of the low zone..."

Eliphas then was frightened; had this old man become crazy? "What.... what did you say...? A son of the Church wants to make contact with the infernal spirits? No, that is not even in the intention of the devoted Duchess! Resign to it, do not risk your soul."

It is obvious that to invoke demons is black magic. It is obvious that black magic brings physical and moral hunger, nakedness, diseases, and calamities.

There was such a very icy firmness in the words and gestures of the abbot that Eliphas felt that any objection would be in vain. Thus, against his will, although by loyalty to the given word, he accepted the requirement of his friend.

So, Eliphas remained as a guest in the house and, because of the extraordinarily tense and tiring conjuration, he slept so heavily and deeply that he awoke late in the morning.

The day passed with the due purifications and plagiaries. At night, Eliphas received the appropriate clothes and the requirements for the service of the Devil. The abbot had already stated to him that although he would attend him as an acolyte, he would not take an active part in the invocation; so he dressed also with the prescribed clothes.

What happened later is something that frankly in no way do I want to transcribe, because there is responsibility in the word; it is preferable to shut up in this case. "Silence is the eloquence of wisdom."

It is obvious that if one transcribes tenebrous paragraphs, one then becomes an accomplice to the crime; this is as much as to teach black magic to people.

Luckily, the invocators of the present story did not manage to make the invoked demons visible and tangible. The only thing that they attained was that a salamander—or small, innocent creature of the fire—appeared within the wall.

The abbot, pulling together all of his forces, asked for the ailment of the Duchess.

"Batrachians!" The salamander said with an infantile voice, and at the same moment it disappeared.

Eliphas then saw the abbot stagger and collapse to the ground.

Eliphas took his thin body in his arms and took him to the dormitory, where he undressed the old man and placed him in the bed, going soon to look for the servant who brought some relief. When returning, he found that the abbot had returned to himself completely, but his aspect was that of a downcast man who seemed to have aged many years.

It is obvious that the abbot was performing superhuman efforts in order to save the Duchess.

"All has been useless!" said the abbot with feeble voice, "wretched Mildred will have to die. My soul... oh my soul...! What does batrachians mean?"

"I only know," Eliphas answered, "that it is a Greek word that means frog."

The servant did not delay in coming with wine and cake, yet the abbot rejected all food. Eliphas took some and tried to take his desperate friend from that lethargy, but it was useless to try to reanimate him. Thus, with his heart in sorrow Eliphas went back to his home.

On the following day he went to inquire about the well-being of the abbot and the Duchess.

Mildred was getting worse continually. The attending physician gave death as his final diagnosis.

The abbot was also in a serious state; he was refusing any food. In the beginning, he did not respond to the questions of his friend, and stated to him that he thought to end his days by means of starvation. Deeply saddened, Levi left, worrying about the tragic consequences of the sinful invocation.

During the two following afternoons, Levi sank again into his customary studies and, while reading the Enquiridion of Leon III, he stopped in a point in which, by means of the key of Trithemus, the following kabbalistic esoteric writing was deciphered as follows: "An appreciated maleficent enchantment is the one of the frog."

We abstain from delivering the secret formula of the toad in order not to give weapons to the perverse criminals of black magic

As if lightning crossed the mind of Eliphas, and without even closing the book, he put on a coverall and thrust himself through the streets of London, which was sinking within the vesper twilight. Finally, he found a carriage and the time taken in arriving at the palace of the Duke seemed to him unbearable. Tearful faces received and informed him: "The Duchess is in agony; the last sacraments are being administered to her..."

"I can save her," Eliphas cried out, and separating the astonishing servants, he hurried to the room of Mildred, where he found the Duke. With panting breath, Eliphas beseeched him: "You know me enough in order to know that I am of his confidence. Believe me then, that all hope is not yet lost. Inasmuch as the Duchess lives, there is no need to despair. Thus, I request from you to leave me alone with her, and for God's sake, do not ask me anything... have confidence in me!"

Although overwhelmed and confused to the extreme, the Duke acceded to the desire of Eliphas, requesting those present in the room—namely, a doctor, a priest, and a maiden of the patient—to leave.

Once alone, Levi closed the door and came near to the bed of the Princess. "As I already suspected," he murmured when seeing Mildred sunk in a form of catalepsy with the eyes blank. Her lips were bluish and she was breathing with a smooth deathly pace.

Immediately, Levi put his hands to work; thus he began to raise the hardwood floor of the threshold, but the wood resisted his trembling fingers. He removed his knife from the pocket, whose leaf he broke in his frenetic attempt. Finally, and with desperate force, he managed to raise the strip. His fingers were bleeding, but his effort had been useless..... Nothing was hidden there! Then he raised the carpets... but nothing either! He then went back to watch the Duchess, who breathed with difficulty, and observed that her contracted left hand was hanging singularly to one side. "The bed," Levi thought. Thus, in the certainty of searching now in the right place, he lifted the patient from her bed and placed her as gently as he could upon an Ottoman that was against the wall.

Next, he dedicated himself with increasing excitement to remove blankets and pillows... but nothing... nothing. He removed the mattress and opened it; he touched, he felt, enquired within its puffy insides... and... then his fingers encountered a softish, spongy object; he grasped it, removed it... and in fact, that was what he was looking for.

He rushed outside the room, gave the Duke a brief explanation, asked for an available carriage, and went with extreme speed to his home, where when arriving he placed himself to the task of burning in the flames of fish and sulfur, such an infernal beast, by following exactly the prescription of the Enquiridión.

Right away he opened widely the window of his room, in order for the terrible stench to disappear, and—overwhelmed by enormous fatigue—laid down dressed as he was on his bed, sinking himself into a deep dream.

The next day, he was received as a savior in the palace of the Duke. In a amazing manner, and in an absolutely incomprehensible manner for the doctors, the state of health of the young Duchess had improved to such a point that a frank overcoming of the crisis was already being spoken of.

The same day, October 28, 1865, London was impressed with the sensational news that the diva of the ballet Maria Bertin had suddenly passed away without any disease; but this news was not the only one: a few hours later another close relative of the Duke was also snatched by death; she was an old maid who had been an impassioned enemy of Mildred, and who in vain had tried to prevent the marriage of the Duke with the Catholic Princess.